August 6
1942

Millennial Star

Vol. 104, No. 32 Thursday, August 6, 1942

POETRY

NIGHTINGALE AND DOVE.

O Nightingale! thou surely art
A creature of a "fiery heart":—
These notes of thine—they pierce and pierce;
Tumultuous harmony and fierce!
Thou sing'st as if the God of wine
Had helped thee to a Valentine;
A song in mockery and despite
Of shades and dews, and silent night;
And steady bliss, and all the loves
Now sleeping in these peaceful groves.

I heard a Stock-dove sing or say
His homely tale, this very day;
His voice was buried among trees,
Yet to be come-at by the breeze:
He did not cease; but cooed—and cooed;
And somewhat pensively he wooed:
He sang of love, with quiet blending,
Slow to begin, and never ending;
Of serious faith, and inward glee;
That was the song—the song for me!

—William Wordsworth.

THOUGHT FOR THE WEEK:

A politician thinks of the next election;
a statesman, the next generation.

—James Freeman Clarke.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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JAMES P. HILL

Editor—Publisher

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And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.—Book of Mormon, Moroni 10: 4.

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THE BIBLE HAS BEEN THE MAGNA CHARTA OF THE POOR AND THE OPPRESSED. DOWN TO MODERN TIMES, NO STATE HAS HAD A CONSTITUTION IN WHICH THE INTERESTS OF THE PEOPLE ARE SO LARGELY TAKEN INTO ACCOUNT; IN WHICH THE DUTIES, SO MUCH MORE THAN THE PRIVILEGES, OF RULERS ARE INSISTED UPON, AS THAT DRAWN UP FOR ISRAEL IN DEUTERONOMY AND LEVITICUS. NOWHERE IS THE FUNDAMENTAL TRUTH, THAT THE WELFARE OF THE STATE, IN THE LONG RUN, DEPENDS UPON THE RIGHTEOUSNESS OF THE CITIZEN, SO STRONGLY LAID DOWN. THE BIBLE IS THE MOST DEMOCRATIC BOOK IN THE WORLD.

—Huxley.

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THIS WEEK'S COVER

The monument atop the Hill Cumorah, erected in 1935 to commemorate the visitation of the Angel Moroni to Joseph Smith. A resurrected being, having lived and died on the very land where he appeared, this Messenger had, ages before, been appointed keeper of the Records of his people by his father Mormon. His race was annihiliated by the forefathers of the modern Red Indian and he was the sole survivor. For safety he committed the Gold Record Plates to the earth of the Hill Cumorah. In 1823 he came to the young man Joseph Smith and divulged to him the whereabouts of this Record. In time they were given into his hands and by the power of inspiration he translated them into the English tongue and the translation was presented to the world as the Book of Mormon. (See p. 502.)

Had We Listened To The Prophets

THE following is a condensed version of an address delivered Sunday, April 6th, 1942, over the Columbia Broadcasting Company's Easter "Church of the Air" services.

By Elder Stephen L Richards
Of the Council of the Twelve

Stephen L Richards

TO the followers of Christ everywhere I pose this question: Has anyone truly Christian faith who does not believe the prophets? I suspect that some may not care to answer the question, even to themselves, but I know of no better way of testing our real allegiance to Christian principles.

The prophets have had vital messages for us in days that are gone, as they have in the critical days that are here. Had we understood and believed their words, many of our difficulties might have been averted. They have given us counsel on every phase of our living. They have told us the things that would make for happiness and success and they have pointed out the courses which lead to misery and failure. We should be deeply interested in their words now, as we are searching for causes and remedies, and when we are so urgently in need of formulas to unite and solidify our people and our efforts in the herculean task before us. Painful as it may be, we must admit our mistakes before we can rectify them.

Most of our people recognize the necessity for spiritual support in this war. I believe there is no higher spirituality than that which is manifested in prophecy and also in its acceptance. God speaks through His chosen servants. If we do not listen to them it is likely we do not really hear God at all, although I do not mean in any degree to deprecate individual communion with our Father through prayer. I have in mind divine pronouncement of principles and laws for the guidance of men and nations.

This war began among Christian nations. It is true that China and Japan were involved before its outbreak, but its foundations were laid among peoples who had the Bible and, professedly at least, the Churches of Christ. Had they listened to inspired prophets, it and many preceding wars would never have been begun. In the first place they would have been convinced of the necessity of adopting principles governing international relations which would have averted conflict, and in the second place they would have known from the beginning the futility of war. Wars have been fought before to end war, and mankind should have learned long ago that the war serum injected anywhere in the body of the universe is wholly in-

effective as an antitoxin for the malady of human conflict. Surely it is time for investigation to be directed along other lines to isolate the bacteria of this disease and provide a cure.

Now as I see it, those engaged in such investigations have become so engrossed in the use of microscopic technological methods that there has developed an adversity to the simple, obvious formulas which, whenever actually tried, have proved effective. Not long ago I heard a prominent scientist declare that science would end war. He said that scientific genius would devise such terrible killing devices that men would be afraid to go to war. This I doubt, first because the defence can call to its aid the same science as the offence, and secondly because I believe that fear will never be an adequate deterrent. We have record of wars resulting in the complete extermination of the opposing hosts, but I don't know that anybody looks forward to such a process of ending war.

Somehow there has developed a certain modern education which seems to have disdain for the obvious, proceeding on the assumption that if it's simple and old, it can't be true. Such an attitude, which fortunately is by no means universal, has served greatly to retard the solution of many of our most important problems, chief among which is the question how men may live together comfortably and in peace. All of us rejoice in the contribution science has made to the convenience and pleasure of our living. We are deeply grateful for the discoveries of patient, hard-working research men who have contributed so much to freedom from disease, organic efficiency and longevity of life. I noted a number of years ago that a poll of students placed Louis Pasteur at the head of a list of great men, excluding religious leaders, who had made contribution to mankind.

What a pity it is that in the face of all these remarkable advances in health, sanitation, comfort and beauty that we have made so little progress in human relations. Someone has pointed out that the greatest tragedy of the modern age was the Tercentenary of Harvard University in 1936, where scholars from all over the world met to appraise the progress of the world for the past 300 years and reached the solemn conclusion that, while man had made most unusual and commendable progress in solving the mysteries of the universe, bringing under control the forces of nature, that in all this long period of time he had made no appreciable advance in the control of himself, his greed and his passions, and that he was even more prone to fight with other men than he had been centuries before. So it is evident that the social studies carried forward by many conspicuously brilliant people have not helped us very much in our greatest difficulty.

Where can we look for the essential virtues our people need with greater hope and assurance than to religion and the prophets? It is there that we find not only the outstanding examples but the most potent factors for cohesion, solidarity and unity. It is there that loyal devotion and self-sacrifice for a cause have been developed and shown their richest fruit. It is there that we have been given the gospel of work, industry, frugality and thrift. It is there that we have been taught the

virtue of honesty and integrity; and it is there, and there alone, where we have learned the meaning and vitality of faith. Did you ever stop to think where we would be if all the learning, all the concepts, all the morality, all the idealism and virtue that have come to us from the prophets should be swept away and annihilated? It seems to me a moment's contemplation on such an awful state should immediately renew and enhance our appreciation of the inestimable contributions which have come to us through divinely inspired men.

Now I hope you will bear with me as I project a few specific applications of the great principles and doctrines which have been our heritage to our present situation. We named as our first need: Unity. How is it to come? Selfish interests still dominate much of our internal negotiations and activities. It is vainly pointed out with irrefutable logic that these militate against our efficiency and success. What is the answer? Brotherhood—the fraternity of men taught to us by the prophets. I know that some may say it is Utopian and unattainable, yet it is the very thing we are announcing in carefully worded charters as the panacea for the ills of the world. Why not try it at home and demonstrate its efficiency before we attempt to spread it abroad? All that it entails is mutual consideration and the recognition of humankind as the family of God. The latter is especially important. There are few, if any, stronger cohesive factors than kinship. We do not estimate the value of the acceptance of God as a universal Father.

We are continually told that self-sacrifice is necessary to our success. Self-sacrifice is of the very essence of the Christian religion. Its history is filled with instances of it. The early Christians, the monasterial life of the Middle Ages carried to excess in asceticism, the exploring missionaries, and the Puritan fathers are but a few. Sacrifice in its finer aspect is a spiritual concept. It elevates spiritual growth above material gain. It looks for its reward in things only of enduring worth. This concept, firmly implanted in the hearts of the people, is all we need to help us endure cheerfully whatever deprivation may be necessary to aid our country.

Prophecy and religion supply the one most indispensable element in all our colossal endeavour, and that is faith, faith in the triumph of righteousness over evil, and faith in the worth, the integrity and the majesty of man.

We live in a world or irreverence. Oh, I know that it is true that we have preserved forms of worship. Millions are invested in churches and cathedrals, and we maintain at great expense much of the formalism and pageantry of religion. I know, too, that there are thousands of good men and women who love God and seek to order their lives in conformity with His teachings, but accounting for all these, there are relatively few,—so very few—who have the simple, honest, humble faith to accept the Word of God as revealed to and spoken through His chosen prophets.

It is a great pity that it is so, because out of the words of the prophets we have received not only our most profound understanding of man and the universe, but also the assur-

ances and predictions that bring comfort, hope, confidence, joy and peace "which passeth all understanding." It is from the prophets that we learn of the glorious place and distinction given to man among all God's creations, that he was created in the image of God and that he is not menial, nor low, nor of servile nature, but that he is of high estate, of the noblest lineage, endowed with the God-given gift of intelligence, the sublime and supreme investiture of both God and man. It is from the prophets that we learn that he is to be free, with the voluntary power of choice, and that this free agency is essential to his development and progression. And it is from the greatest of all the prophets, Jesus Himself, that we learn how man is to retain his freedom, for He said, ". . . Ye shall know the truth, and the truth shall make you free."

What a difference it would make in the world today if only the people believed the prophets and knew these truths; Had we accepted their spiritual reality and the verity of their messages, the tragedy that envelops the world today would never have been. But we thought it was childish to believe in them. We looked upon them as visionary men whose words had no import for our day. We didn't believe in a higher power that could look through the vista of time and foresee the tragic things that would come to men out of their perversity, their egotism and their sin. We ignored all the warnings, and we laughed in the faces of these solemn messengers from On High, because we wanted fun and light-heartedness and vanity and hundreds of other things to distract us from the serious things of life.

How unfortunate it is that we did not recognize that there is no lasting happiness and peace except in goodness, and that the ways of God, the ways in which the prophets tried to lead us, are the only ways to joy and safety.

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COMPARATIVE REPORT FOR FULL TIME MISSIONARIES FOR JUNE, 1942.

A—Tracting hours; B—"Stars" sold; C—Pamphlets sold.

	A	B	C		A	B	C
*Rose Fletcher ..	37	30	15	Wm. L. Buchanan	20	33	—
J. K. McCormick	37	32	4	Grace Gent ..	38	7	—
Lucy Ripley ..	29	26	8	Delia Bedford ..	38	20	—
Violet Thomas ..	27	27	4	N. D. Hawkes ..	39	—	10
A. H. Willmott ..	43	97	7	*Phyllis Clayton ..	5	—	—
Arthur J. Fisher	22	—	—	D. Moorhead ..	30	22	12
Olga S. Emery ..	57	235	48	N. Wild	25	124	7
Emily G. Astin ..	57	455	9	E. Williams ..	25	146	7
L. Burton	43	141	33	J. Walton	24	14	3
Hazel Sands ..	43	141	33	W. Moore	24	17	2
Lawrence T. Moore	18	14	—				

*—Indisposed.

The Book Of Mormon—Nephite Record Abridgment

By Elder Cecil E. McGavin
Author of "Mormonism and Masonry" and "Cumorah's Gold Bible"

THE Book of Mormon professes to be an abridgment or summary from the extensive records of the Nephites. For a thousand years the Nephite historians had inscribed their history upon the metal plates prepared for the purpose. When one set of plates was filled with writing, another set was prepared. By the time of Mormon, who lived at the close of the fourth century A.D., there were many sets of records of his people.

Mormon was instructed to make a set of plates and inscribe upon them a brief summary of the history of his people. When the gold plates were prepared for that purpose he would read from the extensive writings of his ancestors and then make an epitome or abridgment upon his gold plates. For this reason the record upon the gold plates bears the name of the abridger.

His son, Moroni, made a similar abridgment of the Jaredite literature, reducing the history of that nation which had flourished for 1600 years in the land of America to forty pages of printed matter. Since practically all of the material in the Book of Mormon is abridged from more extensive records, we find many features in the book which are true types of Hebrew abridgment, yet are regarded as good English construction.

PART X OF
"A MARVELLOUS WORK
AND A WONDER"

Furthermore, the presence of these perfect types of Hebrew abridgment is indisputable evidence that the Book of Mormon is exactly what it claims to be.

Much of the material recorded by Nephi was in the form of an abridgment. "Behold, I make an abridgment of the record of my father," we read in I Nephi 10: 1

It is evident that some of the first chapters in I Nephi are summarized from the writing of Lehi The writings of Mormon and Moroni were confined almost entirely to the field of abridgment. This arrangement introduces a strange problem which no untrained person could have foreseen and adjusted to, unless inspired by the Lord. The first chapters in the book, though as much of an abridgment as the Jaredite history, are in the first person, while the epitomized account of Mormon and Moroni are in the third person.

If any man had been the author of the Book of Mormon his eyes would never have seen through this complex problem. The answer is simply this:

These first chapters are in the first person because the compiler, Nephi, was contemporary with the events his father had narrated. He was an eye witness of the things he summarized from his father's record. Thus he used the first person,

entirely, while Mormon and Moroni were removed by time and space from the events they narrated, thus making it necessary for them to employ the third person.

However, there are two noticeable exceptions to the assertion that Mormon and Moroni used the third person These two challenging exceptions are of sufficient strength to impress the candid investigator with the fact that the Book of Mormon is a divine record, translated by the gift and power of God.

In that section known as "The Words of Mormon," comprising about 1,000 words at the close of the material translated from the small plates of Nephi, the first person is used, but the moment we resume the translation the third person re-appears.

At the close of Mormon's abridgment, a section containing nine long chapters is added. This is called "The Book of Mormon," and contains an account of things he had seen and heard. For a time he takes his gaze from an ancient people and writes as an eye witness. Covering a thousand years of history he has written about an ancient people and distant scenes, using the third person all the time. Now he suddenly closes the dust-covered pages of the past, steps down to his own time and generation and narrates events that he beheld with his own eyes. Strangely, but naturally he leaves the third person with the records of the past, employing entirely the first person as he deals with persons and events of his own time. His book of contemporary history is introduced by this sentence: "And now I, Mormon, make a record of the things which I have both seen and heard." From that point on the use of the third person ceases entirely, as does the expression, "And it came to pass," except as he summarizes the events he has witnessed.

Moroni resorts to this same practice, using the third person throughout his abridgment of the Jaredite history, yet when he writes an appendage of ten chapters at the close of the volume he brings into play the first person in each case where he speaks as an eye witness or a contemporary.

Another unmistakable characteristic of an abridgment is the use of the impersonal "we." This small word reveals the hand of an abridger with remarkable clarity A few examples follow: "Now we will return in our record."—Alma 47: 1. "Now we shall say no more."—Alma 43: 2. "Things as we saw."—III Nephi 17: 16.

Reference to numerous records from which Mormon made his brief summary, is often made in the Book. The style of procedure reveals where the abridged material begins and ends. Likewise, one can readily see a difference of style in the first 157 pages of the Book, which was translated from the small plates of Nephi, and the material that immediately follows, which was abridged from the large plates of Nephi; the first being religious history, the second secular history.

In Mormon 6: 6 we read that Mormon buried in the earth "all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni." Yet only a portion of these "few" plates was

(Continued on page 511)

The Latter-Day Saints' "Millennial Star"

THURSDAY, AUGUST 6, 1942

EDITORIAL

"Blinkers"

I HAVE been reading the greatest sermon ever preached. It is the epitome of all wisdom, the grand text sublime upon which all other sermons are preached. Although the scriptural writers Luke and Matthew give consecutive accounts of if (the former more briefly than the latter who devotes three chapters to its sacred philosophy) its profound sense and sparkling gems of wisdom are frequently presented alsewhere in their writings as well as other parts of the Holy Scriptures. It was not all addressed to the multitudes apparently. Certain verses were expressly for the benefit of the chosen twelve, and I believe that the ever criticising unbelievers do frequently misjudge the character of the Divine Son in a circumstantial judgment of His utterances on this occasion.

Many times has Jesus been adjudged a being of weak character and unmanly. His supreme love, manifested in His gentle manner and kindly attitude toward all, have oft been exemplified as the weakness of a man afraid of men. A more thorough perusal of the New Testament would enlighten any of such erroneous opinion.

I recall that, when a Missionary, I was preaching at an open air meeting and one of my listeners challenged me with a remark of this nature: "You talk about Christ. What was His policy? What is the policy of all Christians? To subject the lower classes! 'Blessed are the meek!' Of course! Keep the poor, poor. Keep them 'meek' so that some of you can reap the benefits of their servility!" I confess that this was to me an uncommon view and I have often thought since of the blindness of that individual. It represented the exact opposite of a too gentle Jesus and turned Him into a dictator with a policy of cunning and graft. How queerly do some men's minds become distorted. How peculiarly do they construe the inspired word.

Why?

Horses are apt to be very nervous animals and those trained for use by mounted constables are tested very severely to use them to being amongst crowds, mobs, riots, processions and the like, and all the attendant excitement. All horses wear "blinkers." The object of these is to restrict the vision of the

animal to that which is immediately before it, so that things at the side will not distress it.

People often don "blinkers." That is to say, they self-indulgently restrict their vision to an entirely personal world. All their reading and observation is made, within themselves, to provoke thought upon their own miserable condition in relation to "more fortunate" men. They bemoan their miserable lot, and embittering themselves towards all humanity, they translate various literature (particularly the Word of God, if they read it) to fit their case and disposition. Quite often they will obviously misconstrue a passage and find in it even championship for evil !

The greatest teaching of Jesus, both by example and word, was the subjugation of self, and His life was dedicated to the betterment of his fellow men. With this as a major ambition, no one can fail to achieve happiness sublime and completely successful living. When asked what were the primary laws, Jesus answered His questioners without hesitation; First—Love God; Second—Love your fellowmen. Those commandments are final and binding. They are universal and apply to all men. With warped reasoning our anti-Christian takes this truth and says it "doesn't work." Unfortunately he begins to consider it at rather a late stage of affairs, invariably, when much damage has been done through lack of application of the initial principle.

After my perusal of the Sermon on the Mount I turned to that great exponent of the life of our Saviour, James E. Talmage, and gleaned much from his treatment of these verses. He says:

"Christ taught that men should rather suffer than do evil, even to the extent of submission without resistance under certain implied conditions. His forceful illustrations—that if one were smitten on one cheek he should turn the other to the smiter; that if a man took another's coat by process of law, the loser should allow his cloak to be taken also; that if one was pressed into service to carry another's burden a mile, he should willingly go two miles; that one should readily give and lend as asked—are not to be contrued as commanding abject subserviency to unjust demands, nor as the abrogation of the principles of self protection. These instructions were directed primarily to the apostles, who would be professedly devoted to the work of the kingdom to the exclusion of all other interests. In their ministry it would be better to suffer material loss or personal indignity and imposition at the hands of wicked oppressors, than to bring about an impairment of efficiency and a hindrance in work through resistance and contention. To such as these the Beatitudes were particularly applicable—Blessed are the meek, the peace-makers, and they that are persecuted for righteousness sake."

Let us never put on "blinkers" to the truth. Pray always for the promised Spirit to guide our thoughts and influence our hearts and minds that we might see and know the proper course and, too, that we might have strength to run it.—J. P. H.

Peaceful Cumorah

CRADLE OF MORMON FAITH ATTRACTS TOURISTS

Published originally in "Ford News." reprinted with permission.

By Ruby Price Weeks

NIGHTTIME motorists unfamiliar with the interesting spots of central New York. wonder at the shaft of light atop a hill just outside the village of Palmyra, New York, on Route 21. They may have heard of the "village with four churches on four corners" . . . history may have taught them that Spanish-war-veteran Rear Admiral Sampson was born here . . . recent biographies on Winston Churchill may have informed them that his mother was born thereabouts. But they probably do not know that this little settlement lays claim to being the cradle of Mormonism.

That is why the arresting shaft of light holds forth; it illuminates the Angel Moroni Monument . . . intensely bright in the early evening, dimmer later on, but always present—a true symbol of the constant faith of the Mormon people.

Daytime motorists are also impressed, not alone by the sculptured figure atop the shaft, but also by the dramatic lettering—Cumorah—designed in privet against the lush green hill. And so invariably they slow down and stop at the attractive split-stone building at the foot of the hill. There they learn much about the symbolic and historic spot, the Mormon beliefs and Early American civilisation before winding their way up the road to the monument itself. Thousands of people visit Hill Cumorah every year.

Tradition has it that in the very hill that attracted the motorists' attention, the record-bearing plates which actually form the basis of the Mormon religion were buried for 1,400 years. The claim is that historian Mormon gave them to his son, Moroni, the last prophet of his race. They were buried, and decades later the Angel Moroni appeared to fourteen-year-old Joseph Smith advising him of their whereabouts. Smith removed the golden plates from their hiding place; they were translated and the contents were named for their chief editor, Mormon. The first copies were printed in Palmyra, and Joseph Smith became the founder of the Church of the Latter-day Saints.

Persecution followed the birth of this new religion. . . . Smith with his followers were forced to move, and their trek finally took those surviving the hardships to distant Utah, now the permanent and widely known home of the Mormon religion.

But in peaceful, obscure Cumorah, the belief and sincerity is just as strong and constant. During the last thirteen years, 400 acres of land have been purchased; the memorial to the Angel Moroni has been erected and the once bald hill transformed into a veritable beauty spot. Every summer an impressive pageant is presented—a pageant which draws thousands of spectators and grows more dramatic year by year. It is given at night and covers the complete history of the Mormon people.

For The Young Folk

I'm travelling on a long, long road; it seems to have no end,
But there's something waiting for me, just around the bend;
Another bump to overcome—in life's hard trial,
To make it seem successful, and worth my while.
There seems to be no rest in store; my heart has lost its song;
I wish that I could reach the end: This road is very long.
But if I keep on journeying, for just a few years more,
I'll find myself, one sunny day, at heaven's open door.
—Adapted from the "Improvement Era."

UNKNOWN TERRITORY.

THIS week I want you to imagine that you are coming with me on an expedition into unknown territory. We are going out to try and find a home, but we do not know quite what to expect, for the place where we are going has never, to our knowledge, been peopled by any people before. As no one has ever been there, no one has been able to tell us about the place; what kind of country to expect, or what kind of vegetable and animal life we will find there.

Because we have no knowledge of the place to which we are going, we must be prepared for anything. We must collect sufficient of every kind of food to sustain us until we can grow more in our new home, for doubtless the only food we will be able to obtain there will consist of any wild birds, animals or fish we are lucky enough to capture and kill. There will be no means of providing ourselves with new clothes, for I cannot imagine you or I being content to wear a sheepskin, or anything like that. Besides all these things, we must be prepared to walk and walk and walk, and sleep in open country, without a house to shelter us or a bed to sleep in. All our meals will have to be cooked over an open fire, the best way we can.

If you can imagine how you would feel when you were about to undertake all the hardships which would have to be undergone on such an expedition, you will know how the Israelites must have felt when they left Egypt.

After the last terrible plague with which the Lord had cursed the Egyptians, the people of that land were so afraid of what would happen next, that in their anxiety to get rid of the Israelites they almost drove them out. Pharoah, who in the past had been so unwilling to let the people go, now was so afraid that he sent for Moses in the middle of the night, begging him to take all the Children of Israel far away from Egypt.

Now just think! A little while ago, when we were preparing for our imaginery expedition, we were going to take with us all kinds of things: seeds to plant, food to eat, and clothes to wear. The poor Isaelites couldn't do anything like that, though, because in the first place they were slaves and had no money or property, and in the second place they were driven out of Egypt overnight, with no time to make preparations, or collect provisions for their journey into unexplored territory. The Lord was going to bless them, though, and our next story will tell of some of their adventures. —E. M. B.

L.D.S. Pen Friendship League

THIS picture on the left reminds us that we have some L.D.S. boys and girls in the Four Services—Army, Navy, Air Force and A.T.S. Almost in every Branch of the British Mission of the Church there are parents whose children are in the Service of the Country; there are wives and sweethearts who anxiously look towards the day of happy reunion. Daily we pray for them; daily we supplicate the Lord that He will protect them. This war has claimed some from our midst, outside as well as inside the Church. Some of our fine young men have done their part on earth and have been called on to the other side of the veil to continue "life," for there is no death! They have fulfilled their second estate. The intelligence they have attained to in this life shall continue with them in the next. How glorious is the future of those of our boys who have been called "home," possessing the authority and ordination of the Divine Priesthood. Their future is indeed glorious. On the Resurrection Day they shall be with us again, honoured, exalted and glorified.

How can we comfort, cheer and sustain those of our boys and girls who are in the Services now? Do you think that letters of cheer, love and even affection, are enough? In some Branches socials are being held to raise funds to send to our boys. Relief Societies are wholeheartedly co-operating to send the boys something tangible. Soldiers' Fund is the object. Take it to heart. See what can be done in your Branch. An occasional postal order will be very welcome.

So, when you send your next letter you may say what the members of the Branch are doing for those away in the Services.

Some of our boys need good books to read; the "Millennial Star" is being sent to every one we know of. Some of them need Church books to build up their knowledge and prepare them for the day when they will return home and resume their positions in the Church. Help them in the meantime by supplying their educational and spiritual needs.

Above all else, every member of the Church should make it his or her duty to send at least once a month a letter to our boys and girls in the Services. Ask your Branch President to put you in touch with one. The District and Mission Presidents will be happy to help.

LATTER-DAY SAINTS—REMEMBER YOUR FELLOW MEMBERS IN THE FORCES AT HOME AND ABROAD WITH TWO G'S—

A GREETING AND A GIFT.

—A. K. A.

Manchester District Annual Conference

Held on Saturday and Sunday, July 18th and 19th, 1942.
At our Chapel, Lower Sherriff Street, Rochdale, Lancs.

The Conference commenced on Saturday at 6.45 p.m. with a presentation of coloured slide films—"In the Top of the Mountains" and the "Historic Highlights of Mormonism." Sister Marie W. Anastasiou and Elder R. J. Pearce assisted in giving the lectures, which were followed by a presentation on records of the dramatic version of the Visions and Martyrdom of the Prophet Joseph Smith. After an interval, during which refreshments were provided by the Rochdale Relief Society, an 1-Act play, "The Conversion," was presented by a combined group of members of the Manchester District.

The Sunday programme began at 10.0 a.m. with a Sacrament and Testimony service. President A. K. Anastasiou presided over the entire proceedings. District President Albert Woodruff conducted. After the preliminary exercises and the Sacrament, 11 members were able to bear very inspiring testimonies. Attendance 25.

The first general session commenced at 11.0 a.m., conducted by Elder Edward Kershaw, First Counsellor in the District Presidency. After the opening exercises, Lady Missionary Sister Hazel Sands addressed the Conference on the subject of "Pre-existence," and in a very able manner, and with a testimony and sincerity in her voice, she left an indelible impression upon her audience. The children and adults of the Manchester District then presented a sketch, "Life's Meaning," in a very impressive manner. Sister Edna Maybury, a Lady Missionary, addressed the congregation on the subject of the Conference, emphasizing our great heritage and our ultimate destiny as the children of the Covenant. President A. K. Anastasiou was the concluding speaker at this session and dwelt upon the biblical evidences and Latter-day revelation to substantiate our Pre-existent Life and our relationship to the seed of Abraham. Perfect silence reigned throughout the session, which was very much enjoyed by everyone. Attendance 44.

The second session commenced at 2.30 p.m., conducted by President Albert Woodruff. After the opening exercises the General, Mission and District Authorities were unanimously sustained. Several changes were made in the District officers. Sister Lilian Burton, a Lady Missionary, was the first speaker of this session, dwelling upon the "Earth Life." Her address was very convincing and ably given. Sister Marie W. Anastasiou rendered a sacred solo, "Bless This House." Elder George H. Bailey, First Counsellor in the Mission Presidency, addressed the Conference for the remainder of the session. His address was attentively listened to, containing the message of the "Restoration of the Church and the Kingdom of God in the Last Dispensation"; the testimony of the Prophet Joseph Smith; and the urgency with which the Saints should prepare themselves for the Second Coming of the Lord. Brother Bailey impressed the congregation with his sincerity of heart and mind, on the necessity of living the principles of the Gospel fully. He bore a strong testimony and the session concluded on a note of deep spiritual feeling.

The Priesthood and the Ladies separated into two groups led by President and Sister Anastasiou, respectively. Various problems of the District were considered by the Priesthood members, and counsel and advice was given by the visiting authorities. The Priesthood were very happy and encouraged by the growth of the Church work in the Manchester District. Out of the 14 members of the Priesthood present, on the show of hands 12 were full tithe payers and 13 kept the Word of Wisdom. Attendance 58. Reports were received from the functioning Relief Societies and discussion was led on the increase in the use of the Relief Society Magazine. Sister Anastasiou discussed with the Sisters the re-organisation and the opening of new Relief Societies in the Manchester District and encouraged the Sisters to knit for the Red Cross. The meeting was very profitable and the Sisters reviewed much material and were encouraged to persevere in the work of the Lord.

Between the sessions tables were nicely laid and the Saints mingled together in partaking of refreshments. The Mission Authorities were offered every consideration and very nicely entertained. Food was partaken with much appreciation and joy, served under the direction of Sister Isabella Woodhead and her Counsellors.

The final session convened at 6.0 p.m. After the opening exercises and the welcome extended to all by District President Albert Woodruff, he addressed the Conference on the subject of "Life After Death" in a very able and convincing manner and his usual calm, dignified way. A sacred solo was rendered by Sister Hoyle, and a duet by her and her daughter, which were very much apreciated. Sister Marie W. Anastasiou, President of the British Mission Relief Society, spoke on the subject of "Charity Never Faileth," and gave very timely counsel and advice to the Sisters and encouraged them to support the Branches and the Priesthood in all sincerity and diligence. The audience listened very keenly and benefited by the robust and definite manner in which she delivered her message. President A. K. Anastasiou, before finally addressing the Conference, sang "I Need Thee Every Hour," to meet the wishes of some of the members. His address consisted of the evidence on the subject of "Man Lives Forever." There were over 20 non-members of the Church who, with the rest of the congregation, listened very keenly to the discourse and received testimony and a witness of the divinity of this work. President Anastasiou made a promise that the Saints and friends gathered there would come forth in the Morning of the First Resurrection if they were to live fully and faithfully accepted the principles of the Restored Gospel. Finally he appealed for full time Missionaries and encouraged the Saints to be faithful and never waiver from the path of righteousness.

Administration was given to one sick Sister. Various officers were set apart under the hands of the Priesthood.

Throughout the sessions the Priesthood participated in the opening and closing prayers. Everyone who contributed towards the success of this Conference is hereby very heartily commended. The Manchester District Conference will long be remembered for its great spirituality and perfect order and happiness manifested in the faces of all those who were fortunate to attend.

Three Sisters expressed their readiness to go on full time Missions. On Monday morning President A. K. Anastasiou met in a 2½ hour conference with the full time Missionaries and covered extensively many phases of Missionary work. —A. K. A.

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LONDON DISTRICT CONFERENCE SCHEDULED.

London District Conference will be held at the **L.D.S. Chapel, "Ravenslea," 149 Nightingale Lane, Balham, London, S.W.12,** on Saturday and Sunday, August 15th and 16th.

Saturday programme: 5.30 p.m., Special Meeting with District and Branch Presidencies; 6.45 p.m. to 8.30 p.m., Tabernacle Organ and Choir Records; 1-act play, "Conversion"; dramatic reproduction on records, "The Fulness of Times"; social contact, etc.

Sunday programme: 10 a.m., Testimony-Sacrament Meeting, 11 a.m., 1st session, with an half-hour programme presented by Sunday School children; 2.30 p.m., 2nd session; 3.45 p.m., separate sessions for Priesthood and Ladies; 6 p.m., the final session.

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IN a new suburb, just outside the city of Hyderabad, India, houses which would easily rent for three rupees a month, are leased to abstainers from alcoholic liquors for one rupee. To help the tenants remember their pledge, the pillars of such houses are shaped like inverted tumblers.

"ONE IS NEARER GOD'S HEART IN A GARDEN THAN ANYWHERE ELSE ON EARTH."

AT the Nottingham District Conference, the Message of the First Presidency brought forth this information from President Frank Orme of the Derby Branch:

"My garden is a plot of land of 600 square yards. It has been a great blessing to us. I bought the garden in 1940. It had not been cultivated for about seven years, and I first had to get rid of grass and weeds that reached to my waist. Needless to say, we didn't produce much that year, but just got it dug over and some winter greens put in. Last year, however, we were well repaid for our labours. There are four of us at home, and we were supplied with our own potatoes until May this year. Carrots, parsnips and turnips lasted up a little longer, and I think we shall get enough greenstuff until this year's crops are ready. We also produced about 150 lbs. of kidney beans, quite a lot of raspberries and cultivated blackberries, and it seems as though the production will be better this year.

Brother and Sister F. Orme and their Great Grand-daughter

As you know, I am not very young, being 72 years old, and it is hard work. I feel, however, what work is put into a garden is amply repaid. Nothing tastes so good as home grown produce, and it is undoubtedly true that "One is nearer God's heart in a garden that anywhere else on earth."

I have made friends with a black-bird and a family of robins who come every day to watch me dig. Anyone who thinks of taking up gardening will find that gardeners are very friendly and will gladly give help and advice to beginners.

I omitted to mention that we had lettuce, radishes and—a treasure these days—onions!"

Here is a good L.D.S. gardener. Brother Orme has our wholehearted commendation for the way in which he complies almost 100 per cent with the request of the Government. —A. K. A.

DIG FOR VICTORY!

"A MARVELLOUS WORK AND A WONDER"

(Continued from page 503)

translated to give us a book of more than 500 pages.

The Book of Mormon is but a chapter of Nephite and Jaredite history. The compilers read from the voluminuous records before them and then inscribed a brief account upon the gold plates Mormon had prepared for the purpose.

(To be continued)

District Activities

Leeds

A baptismal service was held in the Leeds District on Saturday, July 18th. District President Herbert Walker was in charge. Elder Geo. Pitts spoke upon the purpose and need of Baptism. Evelyn Robinson was baptised by Elder Fred Laycock (Batley) and confirmed by President Herbert Walker. Joan Robinson was baptised and confirmed by Elder Fred Laycock of Batley, and Ruth May Firth was baptised by Elder Laycock and confirmed by Elder John W. Bradbury.

Following the baptismal service, a Union Meeting took place, where five new Home Missionaries were set apart: Sisters Ruth A. Schofield, Alice Ripley, and Joan Robinson, and Elders George Pitts and George W. Warnes.

The District Presidency was reorganised, Elder John C. Harrison, First Counsellor, and Elder George Smith, Second Counsellor, being released with a vote of thanks, and Elders Fred Laycock (Leeds) and Fred Laycack (Batley), being sustained as First and Second Counsellors, respectively. Elder George Pitts was set apart as District Clerk, and also as M.I.A. Supervisor of the Leeds District.

Manchester

A social was held in the Hanley Branch on July 18th, in order to raise funds for the necessary equipment for the meeting room. Seventeen people were in attendance and all had a very enjoyable time, participating in community singing, games, etc. Sisters Maybury and Sands gave recitations, and refreshments were served during the interval.

Hanley Branch Conference was held on Sunday, July 19th. District President Albert Woodruff presided, Elder B. Norman conducting. The theme was "Salvation for the Living and the Dead," and an inspiring evening was spent by the six members and four non-members present. Speakers were Sisters Emma Wynn, E. Maybury, L. Burton and H. Sands, Elder Pardoe of Manchester, and President Woodruff. A trio, "Let Zion in her Beauty Rise," was rendered by the Lady Missionaries.

Sheffield

Barnsley Branch held a successful social on July 4th, in honour of the services rendered in the Mission Field by Sister Marjorie Germany, recently returned to her home in Barnsley, after nine months' service. Also honoured were Sisters Phyllis Clayton and Doreen Moorhead, who have laboured in the Barnsley Branch for the past three months and are now due to return to their homes in the Luton Branch, London District.

Welsh

Pontlanfraith Branch Conference was held on Sunday, May 31st. The theme was "Salvation for the Living and the Dead." District President Richard C Thomas was in attendance. Other speakers were Branch President Wm. Griffiths. A solo was contributed by Sister Nora Reed. The spirit of the Lord was manifest in the meeting.

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PERSONAL.

HAMMOND — The infant son of Sister Joyce Hammond of the Grimsby Branch, Hull District, was blessed on Sunday, July 5th, by Branch President Bernard Hall, and given the names of Keith Harold Woods.

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DEATH.

MARSDEN — Brother Jack Marsden, aged 26 years, of the Accrington Branch, was killed at Damascus on June 28th. He was the son of Brother and Sister Marsden of the Accrington Branch.

The Articles Of Faith

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's trangression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., aposties, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

—Joseph Smith.

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